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Bremer will have to reconsider, I fear, some of his Germanic stems. Also some of his English words. Thus *snear*, p. 278 should be *sneark*, lengthened in oblique cases to *snêar*- by dropping of *h*, Sievers, Beiträge x, 488. Bremer takes no note of the *-h*. Where is An.-S. *blêsan* (p. 281) to be found? Not in Sweet's O. E. T., nor in Bosworth-Toller, nor in Wright-Wülker, and expressly rejected by Kluge in his Wörterbuch. As to *grêtan* parallel to *grêotan* 'to weep,' it is also a grammatical fiction.

*jehon*, *gêon*, to say, assert.

Has the possibility of this verb (=M. H. G. *jehen*) occurring in English been pointed out? Paul, M. D. Gr., § 162, ranks *jehen* in Class V. of the Ablauting verbs. Its proper place in An.-Saxon would be in Sievers, § 391. 2, by the side of *gefêon*, *plêon*, etc., among the verba contracta.

The only evidence known to me of its existence in An.-Saxon is *conticinium*=*cwylltid* † *gebedgiht*, Wr. W. 117/9 (Aelfric's Vocab.). *cwylltid* evidently=(Danish) Icelandic *kveldtimi* 'evening;' *cwild* in Sweet, O. E. T., p. 499, relieves us of necessity of assuming a direct borrowing from the Danish, although this peculiar use betrays Danish influence. *gebed-giht* must mean "prayer-saying." *Conticinium* is frequently used in mediæval Latin to denote a canonical hour, for example, *conticinium* † *gallicinium*=*hancred* Wr. W. 175/36 (Suppl. to Aelf. Vocab.), and 426/10, note. *giht* is analogous in formation to *tyht* (*têon*) Sievers, § 266.

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# 'THE ROMAUNT OF THE ROSE' AND PROFESSOR SKEAT'S VOCAB- ULARY TEST.

In the third edition of his Chaucer's 'Prioresses Tale' (Oxford, 1880), and again in the Chaucer Society's Essays, Part V, pp. 437-451, Professor Skeat adduces various reasons why 'The Romaunt of the Rose' cannot be Chaucer's translation. Disregarding, for the present, his other proofs, I shall confine myself in this paper to an examination of his Vocabulary

Test, as treated in the Essays, pp. 447-450, especially under C, his third division.

Professor Skeat says: "Whoever will really read the translation, must be struck with the extraordinary number of unusual words in it, especially of words which never occur in Chaucer. Many of these words have been attributed to Chaucer over and over again, but solely on the strength of the translation, and quite erroneously" (p. 445). Under C he adds (p. 447): "The translation abounds with remarkable words; the translator was a great master of language, with a vocabulary of his own; but many of his words are to be found in Barbour, Wyclif, the Promptorium Parvulorum, Havelok, and Piers Plowman, rather than in Chaucer." Of these words he then notes 189, not counting repetitions of the same word.

Without entering upon an exhaustive discussion of the vocabulary of the 'Romaunt,' I hope to show:

1. That, of the peculiar words noted, a large proportion are in no true sense the translator's own, but are directly or indirectly borrowed from his original, while in many other cases they are required by some exigency of his verse.

2. That some of these words are to be found in one of Chaucer's undoubted poems.

3. That, disregarding such considerations as are brought forward in 1 and 2, it is unsafe to found an argument concerning the genuineness of a work upon the peculiar words which it exhibits, when compared with the admitted productions of the author in question.

These positions will now be examined in detail.

1. An examination of the words instanced will cast some light upon the originality displayed in selecting or appropriating them. They may be arranged under the following sub-divisions:

A. Old French riming words retained and slightly Anglicized, the associate riming word being similarly retained and Anglicized: *accusith* 1591; *allege* 6628; *aqueyntable* 2213; *assise* 1237; *avenaunt* 1263; *batayled* 4162; *baude* 5677; *beau sire* 6056; *bygyns* 6863, *bygynne* 7368; *borderillers* 7036; *bosarde* 4033; *cherisaunce* 3337; *conisaunce* 5468; *custommere* 4939; *entailled*

140, *entayle* 162; *equipolences* 7078; *espleiten* 6177; *flourettes* 891; *gysarme* 5981; *gousfaucon* error for *gonfanon*) 1201, *gonfenoun* 2018; *habiten* 660; *hay* 54; *kamelyne* 7367; *maistrise* 4172; *moysoun* 1677; *moneste* 3579; *musarde* 3256, 4034; *pesyble* 7413; *purprise* 4171; *racyne* 4884; *ramage* 5387; *sarlynysh* (for *sarsynysh*) 1188; *seignurie* 3213; *sukkenye* 1232; *tapinage* 7363; *trechoures* 197; *vermayle* 3645.

B. Old French riming words retained and slightly Anglicized, the associate riming word being changed: *bayly* 7574; *condyse* 1414; *conestablerye* 4218; *espirituel* 650 (cf. 672); *ravy-sable* 7018; *truauundise* 6666; *vendable* 5807.

C. Old French words introduced into the riming position, to chime with the Old French word which is retained and slightly Anglicized (the O. F. word introduced being a substitute, of course, for an unavailable original): *archangel* 915 (for *mesanges*, riming with *anges*); *avaunt* 3958 (for *tremblant*, riming with *semblant*); *baillie* 4302 (for *saisie*, riming with *jalousie*); *chevesaile* 1082 (for *faille*, riming with *taille*); *clapers* 1405 (for *tesnieres*, riming with *manieres*); *groine* 7051 (for *longe*, riming with *longe*); *maletalent* 274 (for *ledement*, riming with *torment*); *pousté* 6486 (for *planté*, riming with *povreté*); *roynous* 988 (for *eschardeus*, riming with *hideus*); *roignous* 6193 (for *fieus*, riming with *religieus*). Compare, in the O. F. Roman de la Rose (ed. Fr. Michel), *baillie* 386, *cheveçaille* 1177, *groignoie* 20752, *maltalent* 322, *poestes* 923.

D. Other words introduced into the riming position, to chime with the Old French word, which is retained and slightly Anglicized: *foxerie* 6797 (for *renardie*, riming with *papelardie*); *swire* 325 (for *desciree*, riming with *iree*).

E. New riming words, introduced in pairs, to imitate the riming sounds of the original pairs: *avaunt*: *deyvaunt* 4793 (orig. *devant*: *vant*); *cowardise*: *dispise* 2490 (orig. *entrepris*: *mespris*); *disrewlilye*: *compayne* 4903 (orig. *compaignies*: *vies*; here *disrewlilye* is adapted from orig. *desordenees*); *mycher*: *lyer* 6543 (orig. *herres*: *mentierres*).

F. Riming words due to the search for a sound which shall chime with that of the literal translation of the original riming word: *byhove*: *love* 1092 (orig. *aimer*); *doole*: *hoole* 2364 (orig.

*tout*); *erke*: *werke* 4870 (orig. *ovre*); *fairhede*: *nede* 2484 (orig. *convendra*); *gadelyng*: *Swetelokyng* 938 (orig. *Dous-Regars*); *ribanynges* (orig. *orfrois*; cf. *clarionynges* H. F. III 152); *kings* 1077 (orig. *rois*); *scantilone* (O. F. *eschantillon*, in the thirteenth century Livre des Metiers): *stone* 7066 (orig. *piere*); *semelyhede*: *wede* 777 (orig. *cotes*); *semelyhede* (orig. *biaute*): *lede* 1130 (orig. *tint parmi la main*); *unhide* (orig. *espoigne*): *abide* 2168 (orig. *atendre*).

G. Adaptations of rimes or other words in the original line: *doole* 2956 (orig. *dolui*); *fiaunce* 5484 (orig. *fier*, cf. O. F. *fiance*, R. R. 15, 4667); *pouste*: *mendicite* 6535 (orig. *poissance*: *mendiance*); *tonrette* 4164 (orig. *tornelles*); *truandying*: *lyryng* 6723 (orig. *truandie*: *vie*); *tymbestere* 769 (orig. *tymberresses*).

H. Partial translation of an O. F. word, and adaptation of its ending for the sake of rime (Oliphant mentions Chaucer's liking for this termination, New English I 114): *chideresse* 4266 (*tencerresse* R. R. 142).

I. Old French words retained, or slightly Anglicized, but not in the rime: *aguler* 98; *aleys* 1377; *almandres* 1363; *arblastars* 4196; *awmener* 2087; *baundon* 1163; *bothum* 1721; *burnet* 226; *caleweis* 7045; *canelle* 1370; *che-laundre* 81; *ciergis* 6251; *coynes* 1374; *cotidien* 2401; *decoped* 843; *distincte* 6202; *engreveth* 3444; *farce* 2285; *fardeles* 5686; *kernels* 4195; *loigne* 3882; *maysondewe* 5622 (orig. *Ostel-Dieu*, but *meson-Dieu* in Joinville, and no doubt in common use); *mays* 619; *mycches* 5588; *mourdaunt* 1094; *orfrays* 562, 869; *papelaid* 7283; *portecolys* 4168; *preterit* 5014; *pryme temps* 4750; *quarrels* 1823; *tymbres* 772; *trashed* 3231; *urchon* 3135 (suggested by the rime word *hericies*, but cf. the etymon *heriçons* R. R. 2340); *wyndre* 1020.

J. Old French words, or derivatives of them, used in some other line of the original R. R.: *agree* 4349 (orig. *en gre* 2115, 2820, cf. *agreea* 795); *anoy* 4404 (orig. *anui* 3284, *anuiz* 17); *attour* 3718 (orig. *atour* 810); *burdoun* 3401 (orig. *bordon* 13014); *endoute* 1664 (orig. *doutes* 2001); *havoire* 4723 (orig. *avoir* 5627, 5888); *persaunt* 2809 (orig. *perçans* 17080); *saille* 7338 (orig. *saillir* 6147); *sojour* 4282 (orig. *sejor* 1825); *spannyshinge* 3633 (orig. *espanir* 1651, *espanie* 3382); *verger* 3831, *vergere* 3618 (orig. *vergier* 130, *vergiers* 102); *volunté* 5279 (orig. *volente* 2021).

K. Other Old French words in established use: *acoye* 3564 (cf. 2 below); *orribilite* 7189 (*orriblete* in Chaucer's contemporary, Guillaume de Nangis, but probably borrowed by the translator from Eustache Deschamps, Chaucer's admirer, who has "*orriblete amere*").

L. The following words from various sources: *alpes* 658; *among* 3771; *anker* 6351; *baggyngly* 292; *bastyng* 104; *bynoumen* 1509; *bimene* 2667; *bleyne* 553; *bolas* 1377; *clipsi* 5352; *closer* 4069; *congecte* 6930; *coured* 465; *distoned* 4248; *dywned* 360; *eisel* 217; *elde* 391; *faverous* 84; *felden* 911; *fordwined* 366; *forfare* 5391; *forsongen* 664; *forwandred* 3336; *forwelked* 361; *forwered* 235; *fresshe* 1513; *gate* 3332; *girdilstede* 826; *glowmbe* 4356; *gospelere* 6889; *grete* 4116; *hulstred* 6149; *joyne* 2355; *knoppis* 1080 (*knoppe* 1702, *knopped* 7260); *laverokkes* 662; *merke* 5342; *metely* 822; *nokked* 942; *obeysshing* 3380; *onde* 148; *mynoresse* 149; *peire* 6106; *Poope-holy* 415; *pullaylle* 7045; *quene* 7034; *querroure* 4149; *reeft* 2661; *revelyng* 7262; *rympled* 4495; *ryve* 5396; *royne* 553; *roket* 1240 (*rochette* 4757); *rokyng* 1906; *saillouris* 770; *seer* 4752; *slowe* 4754; *soleyn* 3896; *spryngoldes* 4191; *tatarwages* 7259; *trepeget* 6282; *vugoodly* 3741; *vekke* 4286, 4495; *welmeth* 1561; *wery* 6267; *wode-wales* 658; *youthede* 4934.

It may not be possible to account quite satisfactorily for every one of these sixty-six words under L, but there are few that present any peculiar difficulty, or that would be necessarily inadmissible in Chaucerian verse. Professor Skeat makes much of the Northern forms, and indeed one is tempted to think of Northern influence as apparent in such words as *gate*, *laverokkes*, *nokked*. But are we therefore obliged to conclude that Chaucer could not have employed them? If so, is it on the ground that he belongs to the South? To that it may be replied that *gate* and *laverock* are used by Southern authors of that century and earlier, and that *gate*, in the compound *algates*, is found in Chaucer. Professor Skeat says: "The word *fand* is just as clear an indication of Northern dialect (to those who can see) as the use of the present participle in *-and*" (p. 443). What then, are we to make of *hald*, House of Fame III. 219? Mr. Kington Oliphant, in his recent book, *The New English*, comments on several of Chaucer's poems. On the

'Parliament of Fowls,' the 'A B C,' and 'Anelida and Arcite,' his first note is: "We see *k* replace *ch*, as in the North; *lykerous* for *lecherous*." But this is by no means the only place where he has occasion to speak of the Northern element in Chaucer. Thus (I 109): "On the other hand there are many forms and phrases that have by this time come down from the North, such as" etc.; (I 110): "He uses the Northern *werre* (pejor) for the sake of the rime;" (I 116): "Chaucer's 'House of Fame' must have been written soon after his 'Troilus.' There are here the Northern phrases *how that*, *woful*, *alleskynnes*, *pel*, *as now*." With all this, have we not evidence enough that Chaucer could use an occasional Northern form, without ceasing to be Chaucer?

As to other words under L, *Alpes* is not known to occur again, except once in an old lexicon. *Among* is good Southern English in this sense, and so is *anker*. *Baggyngly* has not been found elsewhere, but Chaucer has *baggeth*, Bk. Duch. 623. *Bastyng* is of O. F. origin. *Bynomen* is the participle of a verb found in Chaucer. *Bimene* is common in M. E., and *bleyne*, a good O. E. word, is not rare. *Bolas* is O. F. *Clipsi* is apparently coined from the verb. *Closer* seems to be modified from the corresponding O. F. noun. *Distoned* rests upon a false interpretation of the original, and so does *eisel*, for O. F. *lessu* (*lixivium*). *Faverous* should probably be *savourous*, as Speght reads, though possibly coined for this place. The words with prefix *for-* ought not to occasion suspicion, since Chaucer's genuine works contain examples of such as do not otherwise occur in M. E. *Girdilstede*, *glowmbe*, *gospelere*, *grete*, *hulstred* are not confined to the North. *Joyne* may be a mistake, influenced by the original *doins*. *Obeysshing* is no doubt coined for the sake of the rime. *Mynoresse* (MS. reading) is usually regarded as a clerical blunder. *Poope-holy* seems to be an adaptation of *papelardie*. *Rympled*: the verb is assigned to Chaucer by Oliphant (I 129), who rejects 'The Romaunt of the Rose.' With *trepeget* cf. *tregetour*, H. F. III 170, 187. *Slowe* is unique in this sense in M. E., though there is an O. E. *sluw*; the original has *taigne*. *Youthede* may have been employed for the sake of the rime.

2. A search through *Troilus and Cressida* shows that certain words in Professor Skeat's Index Expurgatorius are Chaucerian: *acoie* V 782; *cowardyse* IV 574, V 412; *groyn* (?) I 349; *lakken* I 189. It may also be remarked that Professor Skeat rarely follows the MS. in the spelling of the words quoted.

3. But, finally, supposing all the words cited are peculiar to this poem, does that prove that Chaucer was not the translator? If so, how shall we explain the following, from the *Legende of Goode Women*, and not occurring, to my knowledge, elsewhere in Chaucer? In quoting, I number the lines consecutively throughout: *agroteyd* 2453; *appeteth* 1580; *bedote* 1345; *box* (*alapa*) 1386; *byker* 2660; *clyffe* 1496; *clyves* 1468; *clywe* 2014 ff.; *cogge* 1479; *colver* 2317; *conduyte* 852 (plur. in R. R.); *costrel* 2665; *crokes* 640; *crynkle* 2010; *dishereted* 1063; *embosed* 1198; *flourouns* 217, 220; *foreyne* (in this sense) 1960; *grapenel* 640; *haches* 648; *helis* 863; *heroneer* 1118; *lavendere* 358; *les* 1543; *los* 1512; *losengeour* 352 (but *losengere* R. R. 1050); *orde* 645; *panter* 131; *parements* 1104; *plenere* 1605; *radevore* 2351; *regals* 2126; *renomee* 1511; *roggeth* 2707; *siſhe* 646; *skarmys-schyng* 1908; *stakereth* 2686; *stames* 2359; *swolowe* 1102; *tabouren* 354; *totolere* 353; *wittirly* 2605.

Ought we, on the faith of these, to doubt Chaucer's authorship of the *Legende of Goode Women*?

Though the subject of this paper is the Vocabulary Test, and my discussion was to be restricted to this narrower field, I can not forbear to ask, in relation to Tests II, and IV, Assonant and Strange Rimes, whether Chaucer should be expected to employ more perfect rimes than *Lorris*, who has *desplese: blandist*, vv. 3155-6, and *treuwe: œuvre*, p. 134 (ed. Fr. Michel, Paris 1864).

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#### THE FINNSBURG-FRAGMENT AND THE FINN-EPISODE.

In Paul und Braune's Beiträge, XII, Prof. Bugge gives a number of notes on *Béowulf* in which he treats, among other matters, the Finnsburg-Fragment and its relation to the Finn-Episode (p. 20 ff). In his discussion of

this interesting subject he rejects Möller's theory (*Das Altenglische Volksepos*, p. 65 ff.) according to which the combat described in the Fragment took place *after* the treaty between Finn and Hengest, and declares himself in favor of Grein's conjecture that the contents of the Fragment are to be placed at the *head* of the Episode. In thus returning to what is now generally considered an *überwundener Standpunkt*, it was necessary for him to prove the fallacy, in every point, of Möller's reasoning, besides advancing new and valid arguments in support of his own assumption; but his attempts in the former direction lack both depth and thoroughness, while the new features which he introduces are not of a nature to carry conviction.

First of all, Bugge says (p. 21) that according to Möller the second combat is not mentioned at all in the Episode. This is incorrect, for that scholar (p. 68) interprets lines 1142-1144<sup>1</sup> as expressly stating that Finn did not oppose the wish of his followers to renew the feud, i. e. that he actually renewed it. Such a cursory mention was sufficient in an epic song when the event alluded to was familiar to everybody. That the pronouns *he* and *him* in lines 1142 and 1143 refer to Hengest and not to Finn (Bugge 32) has already been pointed out by me in another article (*M. L. NOTES*, I. p. 91) where at the same time I demonstrated that this very circumstance confirms Möller's assumption that Hengest lost his life in the castle of Finn.

Bugge next asserts (p. 21) that the words *heapgeong cýning* in the Fragment cannot mean Hengest, because in the Episode (1085) he is called *peodnes þegn*. B. might here also have mentioned *ðcodenlease* (Ep. 1103). Both these terms have reference to the day on which Hnæf was killed—the one to the time at which the combat was still raging and the other to the time immediately after the combat, when the treaty was being concluded—and, as Möller points out, it is perfectly natural that just then the thought of the king's death should have been uppermost in all minds, even though another had immediately succeeded him in the command of the forces. The word *þegn* in this connection cannot mean a mere follower

<sup>1</sup> Wülcker's edition of Grein's *Bibliothek der Angelsächsischen Poesie*, Vol. I.